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CYRUS P. GROSVENOR, EDITOR.

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HENRY J. HOWLAND, PRINTER.

## BUCKINGHAM'S LECTURES. THIRD LECTURE—ON EGYPT—continued. Condensed from the New York Observer.

ALEXANDRIA.

POPULATION OF THE CITY.

At the time of its capture by the Caliph Omar, the city contained three hundred thousand freemen, who enjoyed the suffrages of citizens, females not being included, the number of whom was, probably, nearly the same, the number of males among mankind being found on an average to exceed that of females about three or four per cent. We may, therefore, safely set down the women at 300,000. Then the infants must be added, who in all countries are more numerous than the adults. Allowing them, however, to be only equal to the adults, we have 600,000 children. This calculation will give us 1,200,000 free citizens; to which we must add the probable number of slaves; for in Egypt almost all the domestics were of that description, and they were very numerous. Setting them down at 800,000, we arrive at a grand total of TWO MILLION inhabitants; just about the number now found in the city of Jeddo, the capital of Japan.

Large as this amount appears, there was abundant space in the city for their accommodation. The report of Amru further states, that there were four thousand public baths, besides those for private use. These items may indicate the magnificence of the city.

Nothing now remains of the celebrated building which contained the Library of Cleopatra, but two obelisks, one erect, the other prostrate—and a portion of the wall.

CISTERNS.

As there was no fresh water to be had within sixty miles, it was necessary to lay up a supply by artificial means; and accordingly a subterranean aqueduct was constructed conveying water into adequate cisterns or reservoirs.

POMPEY'S PILLAR.

The pillar which bears the name of Pompey, instead of being named from Pompey the great, received its name from the Mayor of the city of Alexandria, who held that office when the pillar was erected to the honor of the Emperor Diocletian, who saved Alexandria from a famine by sending a timely supply of grain. The beautiful shaft of Pompey's pillar, which is one piece of stone, is the largest single column in the world. The obelisks, indeed, are of larger dimensions; but there is no circular column of dimensions like these. The diameter of its shaft is eleven and a half feet, and its length is ninety feet, one solid mass of rose-colored granite, so denominated because it is dug from the quarries in Syene, a city on the upper Nile. The circular form of the column is still perfect, and its surface as exquisitely polished as any (marble) mantel-piece in this city, i. e. Washington. The stone is of the most ponderous species. The column is of the Corinthian order, and may be seen for miles off at sea, overtopping every surrounding object. If such a column excites our admiration, we are to remember that it is but one of sixteen similar columns, which supported a portico in front of the temple of Serapis. The Greeks in the time of Diocletian, found this pillar then prostrate on the ground and placed it on the pedestal where it now stands.

[It seems, then, that it was at that time an old pillar, and was set up anew in honor of Diocletian, about A. D. 300.—Ed. Ref.]

THE OBELISKS.

The obelisk in front of the Alexandrian Library, is of a taper form, having four flat sides entirely covered with hieroglyphics, the signification of which remains still undiscovered; but Champollion, Young and Wilkinson have made such progress towards deciphering writings of this kind, that we may entertain the hope to be enabled, at some future day, to understand them. What light will then be cast on ages now buried in profoundest night, who can conjecture?

An attempt was made to remove this obelisk to England, at the time of the expedition under Lord Abercrombie to dispossess the French of Egypt. But after six weeks' toil, the obelisk was moved six inches, and there it lies, and is likely to lie. The Pacha of Egypt once made a present of it to the King of Bavaria; but, though the king was pleased and returned a present to the Pacha of a splendid carriage with sundry richly

mounted awards, he could not carry the stone away. So the Pacha, afterwards, presented it to the Emperor of Russia, who sent him in return a diamond snuff-box.

The French did succeed in carrying home and setting up in the Champ Elysees at Paris, one obelisk from Luxor, but it cost them about seventy thousand pounds sterling. Not less than two hundred obelisks, of larger dimensions, are still erect, besides a hundred more which now lie prostrate. The most skillful engineers of modern times confess their inability to conceive how these large masses ever were moved. The only quarry containing the material of which they were constructed, is six hundred miles from some of them. It is on the upper Nile at the cataracts.

Before quitting the subject of Alexandria, I will merely add that the city at present contains sixty or seventy thousand inhabitants, among whom are many Europeans.

[No one can reflect on the overthrow of the great cities of Egypt, and, especially, of those which were ancient, when Alexandria was founded, without not only seeing how frail are the mightiest works of men, but also how exactly the ruin of Egypt, foretold by the prophets, has been accomplished.

Let the nations, which cast off the fear of Jehovah, tremble, when they remember ancient Egypt in her glory, and now behold her in her dishonor.

The following account of the city and fountain of Canopus, we take, without abbreviation from the reported lecture of Mr. Buckingham.

The "Gullibility" he speaks of, none of us need go far to witness, although, if it were as rare as the curiosities of Egypt, it would appear to us quite as wonderful as they do now. We may be allowed to say that, within a week, we read in a Baptist newspaper certain severe strictures on *quack* medicines, which identical religious paper contains no less than several "puffing" advertisements (*paid for*, probably for the "physical" and religious benefit of the readers) of the same precious "celebrated" Panacea, alias Pandora's Boxes.—Ed. Ref.]

CANOPUS.

Before closing the present lecture, I will notice another city, next in order to Alexandria, and at no great distance from it. I mean the city of Canopus. It is situated on the Canopic, which is the westernmost of the mouths of the Nile. Particular circumstances, entirely disconnected with its local position, made this place opulent for the time; but as its rise was sudden, so its decline was much more so, inasmuch that the town was entirely abandoned before the Christian era. The circumstance in particular which occasioned this sudden growth of Canopus was such that if it existed here, I doubt not but the entire plan of your city, extensive as it is, would in a short time be filled up. Nay more; abounding as your country does in rail-roads and steamboat routes, these would soon have to be doubled for the convenience of those crowds which would come thronging to this metropolis. And I think you will agree with me in this opinion, when I state that on the site of Canopus was discovered a fountain, which was believed to have the power of restoring to elderly persons, who had lost their youth and beauty those highly prized advantages. Could so happy a vision be realized, I am persuaded we should soon see here a very respectable assemblage of both sexes. I say both, because I do not myself believe that elderly ladies are a whit more anxious to replace the rose upon their cheeks, than some of our elderly gentlemen are to cover their bald pate with a fine head of hair. The desire to be young and beautiful is inherent in our nature; and the wish to be agreeable to others is in itself a feeling as amiable as it is universal. Nor let us smile at the existence of a belief like that which proved of so much benefit to the people of Canopus. The idea was suited to the character and the religious notions, if such they may be called, which prevailed among the Greeks and Egyptians. They were accustomed to deify rivers and streams. With them the Nile was a God, and each fountain had its Naiad. Who has not heard of the fountain of Arethusa, or Castalian streams haunted by the muses? The thing was in strict accordance with the mythology of the Greeks. Nor is this all. A similar belief has existed in modern times. I remember reading in Graham's History of America, of a Spaniard, who obtained a grant of land in Florida, in the avowed belief that it contained a stream which had the quality of rendering old men young and vigorous. He made the voyage and bathed in many of the streams on his new estate, but I believe he never found the right one. If such a notion can be entertained under the light of Christianity, is it surprising that it should be found among heathens? But some may suggest that such a delusion could not last; yet in our own day do we not find that public credulity is a fund on which the artful may long continue to draw without any fear that it

will be exhausted? Do not men still believe in the wonderful effects of waters and liquors with all manner of strange names, inasmuch that specifics are vended for every disease, pain, ache and inconvenience that ever was, now is, or ever will be hereafter? Are we not daily met by testimonials of men lifted from the grave, and others whose eye-sight was restored after their eyes were gone? If one phial fail, they take a second; and though the pill is tried in vain, they purchase a family box. Let none of those who are giving these daily proofs of their own gullibility, affect a smile of pity for more ancient dupes, who could believe that waters of Canopus had power to wash old ladies young and beautiful.

## From the Eastern Baptist. FALSE IDEAS OF NATIONAL GREATNESS.

No one, who is much acquainted with history, can have failed to observe the extremely false ideas of greatness, which different nations have cherished. Our own mind has been so much impressed with this fact, that we have resolved to present to the readers of the Baptist some thoughts relative thereto. As it is certainly important that we have correct views of a just national policy, we trust that what we may say will be well received, and not be considered as proceeding from any design on our part, to enter the arena of political strife and wrangling.

The first point to which we call the reader's attention, is that most nations have very erroneously thought it necessary to their greatness to possess extensive territories. True grandeur consists in nothing less. A small territory has been viewed as furnishing limited sources of national wealth, which, indeed, may be a very correct position. Nations have not considered themselves sufficiently prosperous when possessing a territory which, if cultivated with care and diligence, would yield barely productions enough to support its inhabitants. Hence the anxiety which almost all nations have felt to enlarge their boundaries.

Not far from a thousand years before the advent of Jesus Christ, the city of Carthage was founded upon the northern coast of Africa, by colonists from Tyre in Asia. At first the Carthaginians were extremely weak and obliged to depend upon the favor of the Africans for their existence. But in a few years they became a powerful city, and evinced an unbounded thirst for empire. They were not content, even could they have possessed the whole of Africa. Her territory did not yield productions enough to satisfy their craving desire for wealth, even though they could have possessed it all. Carthage therefore, sent armies into Spain to subdue the people of that country and subjugate them to Carthaginian power. When the country was conquered, Carthage compelled thousands of its inhabitants every year, to dig gold and silver from the Spanish mines to satisfy her rapacious desire for wealth. Not was gold and silver all that was carried from Spain to Carthage, but every article that could increase a nation's wealth. The Carthaginian power was also extended to Sicily and most of the Islands of the Mediterranean Sea, besides the many countries both in Asia and Europe. And to preserve their acquired territories, the Carthaginians were almost continually at war, during the 800 years of their existence. For this purpose, large armies were fitted out every year and sent to give fight to the nations that disputed with them the right of universal empire. They were engaged with the Romans in three successive wars, the first of which was continued 17, the second 24, and the third 5 years, and during which an immense treasure besides millions of lives were lost. And for what purpose? That they might have at their command great resources of national wealth. That what many countries yielded might contribute to the luxury and greatness of one particular nation.

The foregoing example of Carthage furnishes the reader with a good illustration of the disposition which most nations have cherished to extend their dominions. If any doubt it, let them read the history of Egypt and her Sesostris; of Assyria and her Pul, Tiglath-Pileser, Salmannazer and Sennacherib; of Chaldea, and her Nebuchadnezzar; of the Medo-Persian Empire, and her Cyrus, Cambyses, Darius and Xerxes; of Macedonia, and her Philip and Alexander; of Rome and her Cæsars; and of the other nations of the old world, whose history is of later date. Even England, a little Island in the Atlantic, has given no very feeble indications of her wish for universal empire. Else, why was she unwilling that the American colonies should become a separate and independent nation? Why unwilling that we should make our own laws from which there should be no appeal to any earthly tribunal? And why has England obtained by conquest, or other means, possessions upon the four quarters of the globe? Why does the sun never set upon the dominions of the British crown? Is it because the benevolence and compassion of England are so comprehensive as to make her wish to become a nurse and guardian of all the nations? No one believes this. She herself does not assert it. But it is evidently because, in holding other nations in subjugation, she reaps the wealth and luxury of their industry and ceaseless labors. And let England lose all her possessions, except her own solitary isle, and how long think you, before her Lords and Peers, and Nobles would declare her prosperity at an end? How long before despair would be written in the countenance of her avaricious masters?

Some of our own countrymen take great delight, in talking about the extension of our Republic. They would have an acquisition made of the Canadas and Texas; nay, we doubt whether their ambitious spirits would

be satisfied, if the "star-spangled banner" waved over the whole land from Baffin's Bay to Costa Rica. But why would they have such an acquisition made? Is it not enough that the American eagle spread his wings from the 34th to the 44th degree of North Latitude, and from the 65th to the 125th degree of West Longitude? Our territory is already so large, that the people scattered over it, are found cherishing strong local prejudices; and this is an evil which will inevitably increase, if our boundaries are extended. The South is now arrayed against the North; and the North, if not arrayed against the South, nevertheless has political views, so emphatically her own, that they will never harmonize with those of the South. Let no mad enthusiast, no pseudo-patriot, talk longer about annexing to the United States, what she does not want, and what cannot be obtained without speedily hastening the destruction of this nation. A wiser policy would lead every friend of his country, most earnestly to supplicate the Great Ruler of nations, that he would hush the disturbing causes amongst us, by a removal of those evils, which have been nourished in our own bosom, till, viper-like, they are destroying our vitals.—L. C. S.

## ILLUSTRATIONS OF WAR.

NAPOLEON; or the way to cherish the war spirit.—It is credibly reported, that Marshal Soult has visited England for the purpose of obtaining permission to remove the remains of Napoleon from St. Helena, and has succeeded, with the aid of Lord Wellington, in accomplishing his object. Prince de Joinville will proceed to St. Helena in command of a frigate, with a soldier from every regiment in France, and take the emperor's remains to Paris, where they are to be deposited in the Place Vendôme, with solemn religious services! At which the Duke of Wellington will be invited to be present.

Strange and shameful prostitution of Christianity! The religion of peace, whose very name Napoleon held in contempt, and whose peculiar principles he trampled in the dust, must now do homage at the tomb of a villain, whose robberies laid empires waste, whose butcheries drenched a continent in blood! And this murderer of five millions is to be canonized as a sort of political saint or set up as a military god for France and the world to worship! What an idol for Christendom! What a model for her future sons! What an object for professed followers of the Prince of Peace to imitate or admire!

## From the Eastern Baptist. RICHES OF GRACE.

The riches of God's grace, is a delightful theme for Christians to dwell upon; it humbles and melts their hearts, and leads them to adore and love God, and Christ, in whom all his fulness dwells. We heard a sermon the other day, from what we call a *preacher of the last generation*; and though delivered, "not in the words which man's wisdom teacheth," it was more than intelligible; it was feeling and powerful; and better still, it was full of the marrow of the gospel. We could not help thinking of the prophet's description of the gospel salvation, "It shall come to pass in that day, that the Lord of hosts shall make unto all people a feast of fat things; of fat things full of marrow, and wine on the lees well refined." And although we have no hope of making our readers feel what we felt at the time, we could not forgive ourselves, if we did not assure them, that we heartily wished, that every one of them were present to partake of the feast. We took the pen to attempt to give them an outline of what we could remember, but our editors say, that they want short articles, and their readers want short articles. We will therefore only mention the following on the riches of grace.

"Think," said he, "my friends, how exceedingly unworthy they are, upon whom he bestows the blessings of salvation!—ungrateful, wicked, rebellious, ungodly, &c. And then you may have some idea of the riches of God's grace.—How great the punishment from which they are delivered. An eternal hell, the worm that never dies, the fire that is not quenched; from weeping and wailing and gnashing of teeth. The rich grace of God is displayed, in the way and means by which he accomplished this end. 'Tis by the death of his own son—his dear son; and his only son. For this purpose he was wounded, bruised, and broken; and his soul was made exceeding sorrowful, even unto death! Again the work of salvation is a complete work. He said it is *finished*, before he gave up the ghost. He pardons all sin; he takes away all guilt; nor leaves the smallest spot on the objects of his love.—You may see how great this grace is, when you recollect how welcome it was to your guilty, burdened souls—not more welcome a plank to a drowning man, or pardon to a condemned criminal, just about to be executed.—You were thus condemned criminal; and when on the very verge of everlasting burning, just ready to drop, God who is rich in grace passed by, and the time of passing by, was a time of love; and he said unto you, 'Finally, consider the felicity to which grace will exalt you! An exceeding, an eternal weight of glory; fullness of joy; and rivers of pleasure at God's right hand forevermore. Grace taught your roving feet to tread the heavenly road—grace taught your roving souls to pray, and made your eyes to overflow.—

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

CHILDREN OF MISSIONARIES. It is in contemplation to establish in the vicinity of London a Seminary for the sons and daughters of Missionaries, in which economy will be combined with comfort, and a strict regard to the moral and religious welfare of the little ones.

## PORTRAITURE OF WHITFIELD.

Taking his stand on some rising knoll, his tall and graceful figure dressed with elaborate propriety, and composed into an easy and commanding attitude, Whitfield's "clear blue eye" ranged over thousands and tens of thousands, drawn up in close files on the plain below, or clustering into masses on every adjacent eminence. A "rabble rout" hung on the skirts of the mighty host; and the feelings of the devout were disturbed by the scurrilous jests of the illiterate, and the cold sarcasms of the more polished spectators of their worship. But the rich and varied tones of a voice of unequalled depth and compass quickly silenced every ruder sound,—as in rapid succession its ever-changing melodies passed from the calm of simple narrative to the measured distinctness of argument, to the vehemence of reproof, and the pathos of heavenly consolation. "Sometimes the preacher rose exceedingly, stamped loudly and passionately, and was frequently so overcome that for a few seconds one would suspect he would never recover, and when he did, nature required some little time to compose herself." In words, originally applied to one of the first German reformers—*viduus cultus, vividus oculi, vivide manus, denique omnia vivida*. The agitated assembly caught the passions of the speaker, and exulted, wept, or trembled at his bidding. He stood before them in popular belief, a persecuted man, spurned and rejected by lordly prelates, yet still a presbyter of the church, and clothed with her authority—his meek and lowly demeanor chastened and elevated by the conscious grandeur of the apostolical succession. The thoughtful gazed earnestly on a scene of solemn interest, pregnant with some strange and enduring influence on the future condition of mankind. But the wise and the simple alike yielded to the enchantment; and the thronging multitude gave utterance to their emotions in every form in which nature seeks relief from feeling too strong for mastery.—Edinburgh Review.

## From the Union Herald. MEMOIR OF McDOWALL.

By the kindness of my friend J. McDowall, this incomparable memoir has been put into my hand. Seldom have I been so much instructed and interested by the perusal of any work, as by this. It is highly worthy to meet the eye and heart of every virtuous person in the land. It should occupy a prominent place in every family library. Parents, the guardians of our youth, young men and women, of every rank and walk in life, should thoroughly read this excellent memoir. It gives the characteristics of one of the most singularly pious and useful men that ever adorned any age. It affords very many useful statistics. It draws away the veil and gives us a view of the "breathing holes of hell" in the City of New York. It describes, with great accuracy, the diabolical instrumentalities employed to decoy the unwary and ruin the unsuspecting. It shows us that this great and good man, when in the zenith of his usefulness, was driven to an untimely grave by the relentless persecution of a juno of lordly ecclesiastics. It presents us with one of the noblest specimens of elevated character, unaffected piety, unwearied diligence and holy self-denial that was ever given in the annals of the church.

Parents, if you wish to know and feel your responsibilities—read this memoir.—Young people of all classes, if you wish to know your danger—read the life of McDowall. Students of divinity, if you wish to know how to cultivate habits of active piety and self-denial—read McDowall's memoir. Ministers of the gospel, if you want to know how to live and labor and deny yourselves—read the life of the once persecuted and suffering, but now glorified McDowall. S. H.

## From the Presbyterian. RESPECT DUE TO OLD AGE.

MR. EDITOR.—One of the crying sins of the present day, is a want of the "respect due to old age." I have often been painfully affected, while mixing in "the busy haunts of men," to see the old man treated with a degree of disrespect which made my heart throb with indignation. Not that it has ever been my unhappy lot to see old age treated with malicious, wanton, open disrespect. No, I could not bear that; but the want of proper manifestation of respect, the implied disregard, the neglect of proper, respectful attention to his presence, the impertinent demeanor, the coarse vulgar jest, the boisterous unbecoming laugh, whenever the old have thought proper to honor the young by their association—all these, have indicated too plainly to be misunderstood, that proper sense of respect to be wanting, which so beautifully commends itself in those of younger years. Is there less of that respect manifested now, than in days "by-gone"? This question is answered, by observing if we see now as formerly, so much anxious desire and studied care to render the situation of the old comfortable, and agreeable whenever he goes into the company of the young—a conduct which then did honor to the youth of this land. If perchance an old gentleman enter a church, have you not seen the young man remain seated, while he has been allowed to secure a seat for himself, or perhaps leave the church for want of a comfortable situation? I have seen this case, in the enlightened, christian community of the city of Philadelphia, and with shame be it spoken. "Tell it not in Gath, publish it not in the streets of Askelon." O! shame, where is thy blush? Let the high in office, the great in the world, be honored as their situations and merits deserve; but let it never be forgotten, that the aged father, the veteran in years, the "head silvered o'er with age,"—should be treated with respect more profound still. The affecting anecdote of the "aged father and the trencher," is replete with

some painful truths, which the conduct of many of the young of the present age plainly indicates as existing in their feelings, and only awaiting a fit opportunity to bring them forth.

A father, whose "way of life had fallen into the sear and yellow leaf," had made the residence of his son, his home; doubtless expecting, that natural affection at least, would ensure for him all the attentions which his declining years demanded. The son, instead of affording him such attentions as his means amply allowed, fixed him in a garret room, in a remote part of his house.

On a certain day, while the young man was digging a wooden trencher, his little son approached and inquired of him the object of his work.—The father replied, "It is for your old grandfather to eat from." The little boy, anxious to show his father how much he *disapproved* his example had over him, enquired in the earnestness and simplicity of his heart, "Father, when you are old, must I make a wooden trencher for you to eat out of too?" How this simple tale, fraught with much instruction, tells some truths, which nature blushes at—but yet, I blush for the honor of human nature to own it, that there are not a few who would act similarly, if similarly situated.

I feel deeply for the old man whose tottering limbs scarce bear him along. I think poor old man! now in your declining years, what are your feelings and reflections with regard to the concerns of the world.—That master of the knowledge of human nature—the inimitable Shakspeare, has most forcibly and touchingly portrayed his feelings, when the old man is made to say,

I have lived long enough; my way of life is fall'n into the sear and yellow leaf; And that which should accompany old age, As honor, love, obedience, troops of friends, I must not look to have.

Independent of the injunctions which the natural affections impose, the Bible particularly enjoins it. The fate of the forty-two children, who mocked old Elshah, is familiar to every child.—Filial piety, with the Greeks and Romans, was considered one of the brightest virtues, and insisted on even to death. In some of the countries of Asia, after a man attains a certain age, he is buried alive, as being no longer useful, and merely increasing expense in his support. I have often thought of this fact, and trembled while I thought, that in this country of religious light and instruction, how many there are, who though they would not bury the old under the clouds of the valley, yet bury them in their thoughts and regards.

Mr. Editor, this subject, I think demands the most earnest consideration. I consider it your duty, as exercising an extensive and constantly extending influence over the community—south as well as north—to direct the attention of your readers to this growing evil; your influence can and will effect more than will fall to the lot of private individuals. Let parents, who will soon be in the decline of life, think of it. Let the minister in his official capacity, instruct and insist on its solemn importance; and, sir, let your paper, which I know to be so eminently useful, lash this vice naked through the world. It may be your good fortune not to have witnessed much of this truly serious and distressing evil, but I, sir, know it. I speak advisedly, and were I not fully sure of its existence, I would not dare publish so disgraceful a slander on the youth of our land. Let it be lashed in the private circle, from the pulpit, through the public press, and then, and not till then, shall we see the evil eradicated, and let young men know that there is sufficient virtue in the land to maintain that "respect due to old age." M. D.

## PUBLIC HEALTH.

There seems to be a strong impression prevailing with many intelligent and observing persons, that the health of our young people, young men and young women, is much less perfect than formerly; they are more feeble; there prevails a general debility; they are more subject to disease; and there are more deaths among the young than formerly; and especially the capacity for labor is greatly reduced. The younger part of the community are not only less disposed but much less able for physical exertion than formerly. We do not state this as a determined fact, but as a strong, and to a considerable extent, a general impression. Others can judge as well as ourselves how far it is confirmed by their own observation. For ourselves we believe the fact; and that in muscular energy, activity, and power, the race is degenerating. We are aware that it is a fact of rather difficult proof; and that the judgment may be fairly made up it would require such a variety of statistical returns as are not easily obtained. But we not only have come to the melancholy conviction of the fact in the case, but we think we see many reasons, why such a result should be certainly expected. What these reasons are we cannot enter upon at present; but we may do it hereafter if opportunity should admit; and if the discussion be likely to prove useful. From the number of patent nostrums, the advertisements of which crowd the columns of our newspapers, there would seem to be no necessity that mankind should ever be sick, much less that they should ever die. It may be that this wholesale quackery is one of the principal reasons of the evil, which we deplore. We have nothing farther, however, to add on this subject than to remark that there exists an intimate and invariable sympathy between the mind and the body; that any general decline of the latter must be followed by a corresponding imbecility of the former; that considering the subject in a general view, intellectual health and energy must depend on physical health and energy; and that any attempt to purchase the former at the sacrifice of the latter is commonly idle and vain; and in cases of the most brilliant success is but a miserable bargain.—N. E. Farnes.



## REV. J. B. MAHAN IN IRONS!!!!

Fellow citizens of the free states! Read the following and say, if the people at the North, East and West have nothing to do with slavery.

And, we would ask, where, now, is the zeal of the Anti-Slavery Society in the M. E. Church, who have been telling us all along, "we are as much opposed to slavery as you are?" Have they any sympathy for poor Mahan? Do they not know that a minister in good standing in the M. E. Church, has been cruelly torn from his family and home, and loaded with irons, simply to gratify the Moloch of slavery? But they are silent.

Read the following from the Philanthropist.

### MAHAN IN IRONS.

What will the people of Ohio think, when they are told that the unfortunate Mahan is in irons! A minister went over the other day to visit him, and found him with a chain round each ankle, and another connecting them. Irons on a citizen of Ohio, the victim of perjury! What say our fellow citizens? Have they any regard for the sovereignty of their State? Mahan is in irons, just because he chose to obey the dictates of common humanity. When the poor, crushed slave, striving peacefully for liberty, stopped at his door, he gave him food, raiment and counsel. For this, he is now immured in a Kentucky jail. No one believes that he is guilty of the offences charged on him in the indictments, by which two Governors have been hoaxed.

Mahan is the victim of SLAVERY.

### A VOICE FROM THE PRISON OF MAHAN.

The following extracts from letters written by Mr. Mahan in prison, will show the temper with which he bears his affliction.

Sept. 26, he writes to a friend.

My Dear Sir,—I have recovered my health again to a goodly degree, by the mercies of heaven. I am, by the grace of God, enabled to endure imprisonment much better than I expected. I brought with me a conscience void of offence touching all the matters for which I am indicted. In addition to which I have the Word of God, the grace of God, the light of heaven, and the convictions of innocence. Not one painful heave of my bosom have I felt since I left home. Not one tear of bitterness or regret has fallen from my eyes. Not one moment's anguish; not one guilty fear has disturbed my rest.

There can be no proof of the things alleged against me, unless it be suborned. Excitement runs high; and my attorney informs me that there is something to be dreaded from that. But it is impossible for me to tell what the issue will be. Whether I am restored to my friends and fellow-christians or not; yet it is certain till death destroy my memory, I never can forget their love and friendship.

If I am not permitted to return to my family and friends, I have every confidence that every effort will be made by you, and all other friends, to keep my property together, sustain my family, and educate my children. I am in God's hands. Will not the Judge of all the earth do right? I believe it is only on account of the active part I have taken in the Temperance reformation, &c., that I am here. And I feel now, by the strength of grace, that for the testimony of the truth, I could not only go to prison, but also to death. Whether God has any more work for me to do, I cannot tell, but if he will open a field, and show me what is duty, that will I do. I endeavor night and morning to read and pray with my fellow prisoners. And believe me, sir, I have joy even here, incarcerated behind these bolts and bars.

I am, sir, very sincerely your friend,

JOHN B. MAHAN.

September 22, 1838.

My Beloved Wife,—This is the fifth day of my imprisonment, and the Lord is still with me in this my sixth trouble, and in the seventh I am willing to trust Him. Although destitute of many comforts which my own home furnished me, still my prison is a tolerable place. The prison keeper and family are kind and humane—the Lord reward them. There are indeed strong stone walls and masonry iron doors and grates, that deprive me of my liberty; but there is no unquenchable fire, no undying worm, no interminable hell, no indescribable anguish, no frowning Judge, no guilty fears, no haunting, midnight, frightful spectre, to chase my soul to mad despair.

I have water to cool my tongue, my bread is sure and I am even richer than my Lord, for I have a place to lay my head. My peace flows like a river, my treasure is in the heavens; the bread of eternal life is mine.

Tell my friends and fellow citizens I love them. I have received acts of kindness from them which have united me to them by a bond of union that time cannot sever. Tell my enemies I love and pity them, and would freely forgive them. My prayer for them is, "Lord, forgive them, for they know not what they do." Lord give them a better mind, convert them, turn them into thee.

Farwell. Yours till death.

J. B. MAHAN.

October 1, 1838.

My Dear Sir,—I have been here in prison just six weeks, and shall have to continue here just six weeks longer until court, which will commence, I believe, on the 12th (2d Monday) of November, during which time I shall have an opportunity to ascertain whether I have any fund of christian fortitude and resignation. I have been sick before and since I came here, but at present I feel much better. My health is good as usual for this season of the year. I hope, again, to enjoy the society of family and friends; but if not permitted to enjoy such high enjoyments, I shall still have "joy unspeakable and full of glory," and I shall have company too; for I have a promise, that God will not leave me, nor forsake me. I shall have the presence of the Comforter, for Christ, my Master, when he went away, promised he would send the Comforter; and I shall have the company of angels too, for it is written, "are they not all ministering spirits?"

"Prisons would palaces prove, If Jesus would dwell with me there."

Yours, in the bonds of christian fellowship.

JOHN B. MAHAN.

October 2, 1838.

My Beloved Wife,—Every day I look through the grates of my prison towards Ohio. I desire to be with you; but I am admonished by my Master to be patient. God knows what is best for me, and oftentimes, in my prison, amidst the clanking of chains I feel happy and am constrained to say, it is enough, Lord. I think I feel reconciled to whatever may be the issue of my case. My hope and my trust is in the Lord.

Your loving husband,

JOHN B. MAHAN.

My Dear Sir,—I have deferred writing to you until now, for reasons which I need not name. I am still afflicted with bodily infirmities, on account of my close imprisonment. Perhaps you would like to know how my mind is disposed with regard to my peculiar moral and religious sentiments. I can say, sir, with a devoted apostle, "none of these things move me." I find irons, huge beams of wood, masonry stone walls, the deprivation of my liberty, and the scowls of unhalloved men, all sorry, inefficient arguments. They produce no conviction in my mind at all. It is no small thing indeed, to be severed from a beloved family, to whom I am endeared by ties indissoluble: to be carried out of my native state, torn from the society of thousands of friends, amongst and with whom I have spent years of happiness, to be hurried into a prison in a foreign state, for no crime, and loaded with irons like a felon. But there is hope at the bottom of this bitter cup, that I shall become again a locomotive being. By the mercies of Heaven, and the unceasing prayers of united thousands, I shall, I confidently hope, eat the bread of joy with my family and friends, immediately after court. The iron door of my prison house shall, like the door of doubting castle, creak on its rusty hinges, and yield me up forever. "O, hope, thou blessed anchor of the soul!"

Yours, very sincerely,

JOHN B. MAHAN.

October 2, 1838.

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they were married a year ago last June; that he had another wife living in Vermont; and that he had left Lockport for Canada to flee from justice, having forged a note and obtained goods under false pretences.

On Mr. D's return, an officer, deputy sheriff Knapp, and others, were despatched for Ohio, where they learned he then was. He was finally taken by Knapp and a police officer, at Buffalo, brought back to Frankfort, and is now safely lodged in the Herkimer county jail, awaiting his trial.

I have used as much brevity as possible in this communication. These things are written as a warning to others, especially females, not to place too much confidence in strangers who do not come well recommended. Beware of titled men, whether doctors, lawyers, or ministers, until you know them. "O that woman would learn to be wise."

Frankfort, Oct. 21, 1838.

\*Hearset is now only 26 years old. The young lady was called 14, but is 19.

[After all the warnings which have been published, it is not surprising that such credulity and heedlessness are so repeatedly announced. The troubles in Canada have so enlisted the sympathies of people that imposters will have a large stock of materials to work upon; but we hope the publication of the above may save some credulous and unsuspecting ones from ruin.]

Ed. N. Y. Baptist Register.]

From the N. Y. Baptist Register.

### FURTHER ABOUT THE CONVENTION.

Among the different things which interested us was the display of the labors of the females in the apartment occupied by the treasurer. A great part of this room was filled with articles sent in by churches and societies, that had been manufactured by our sisters, and many of them very poor. Here were socks, and mittens, and shirts, and collars, and stocks, and vests, and coats, and pantaloons, bedquits and comforters, and numerous pieces of flannel, and articles of clothing of every description. While we stood and gazed at the exhibition of Christian labor and love before us, our heart was affected and our eyes were suffused with tears.

We thought we saw the labors of poor ones there, who had done "all they could" for Jesus. The labors of the widow were there, who perhaps had not a mite of coin to give; but the toil of her hands was given as heartily as the two mites at the offerings in the temple. And then we thought how much prayer had been mingled with all that knitting, and sewing, and weaving; and who can tell, we silently said, what an impulse has been given to the car of salvation, by the prayers that have thus gone up from these retired and humble ones, though little thought of by those who had cast in their abundance their silver and bank notes? It seemed to be a spectacle that Jesus was looking at with infinite complacency, while the imposing gifts of the opulent were passed by.

There was a luxury in standing beside these mementoes of love to the Savior, and giving the mind its range, that surpassed the enjoyment of any other passage in the anniversary. Some of the mittens and socks looked altogether more precious to us than silver or gold; and it seems as if the missionary who wears them would go with the prayers and tears with which they have been bedewed. If one would look at the most precious and interesting offerings made to the Convention, let him take a lower position than that where the opulent are seen, and if he can restrain his tears while he stands there, and feel no grateful emotions of soul in view of the essential aid rendered by poor sisters, he must be an uncommon apathist, and we envy him not.

These offerings were not only interesting as being productions of the sisters, and many of them poor, but on account of their abundance. The sum at which they were appraised we know not; but they must have amounted to many hundreds of dollars. How conspicuous were the Marys and other females in their acts of kindness to Jesus; how liberally they ministered to him of their substance; and still we see the sex maintain their high reputation. Oh! what numbers of poor ones now unknown, who have exhibited their heart and soul in the seemingly unimportant gifts to this Convention, will be recognized by the Master among his jewels, and welcomed to the elevated location of the Marys, Dorcas, and Salomes, while many of those who have imparted costly offerings in the view of men will be rejected as unknown. Little do we think how much of the prosperity of the Convention is connected with the fervent prayers of the poor sisters in our churches.

### ANTI-SLAVERY MEETING.

On the evening of the 19th Oct., 1838, after the close of the session of the New-York Baptist State Convention, a large number of the members assembled in the Baptist chapel in the village of Auburn, to contemplate the bearings of American Slavery, as opposing serious obstacles to the spread of the gospel throughout the whole population of the United States.

On motion, Br. C. G. Carpenter was chosen moderator, and Br. Wm. Arthur clerk. After singing by the choir, and an address to the throne of grace by Br. Roe, the following preamble and resolutions were considered, and unanimously adopted.

Whereas, the members composing this meeting are connected with various religious institutions, embracing as the field of their labors the whole of North America; and whereas, we feel bound to seek alike the salvation of the white man, the red man, and the negro; and whereas, the system of American slavery interposes insurmountable obstacles to the circulation of the word of life among the slave population of our country; therefore,

Resolved, That we entreat our brethren throughout the Union, and especially in the slave-holding States, to use all lawful, peaceful, rightful, and prayerful, means, for the removal of those obstacles; and that they most devoutly pray for that "wisdom which is from above—first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," to guide them in this concern.

Resolved, That the doings of this meeting be signed by the moderator and clerk, and their publication in the Baptist Register, and such other papers as the clerk shall deem proper, be requested.

C. G. CARPENTER, Mod.  
WILLIAM ARTHUR, Clerk.  
N. Y. Baptist Reg.

### CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, NOVEMBER 9, 1838.

### READ IT THROUGH.

The following two connected articles, which we find copied into the New York Baptist Register, are deserving of a very careful perusal. They exhibit a spirit which is certainly not the most lovely or fraternal. In all our "extravagances," and "transcendentalism," we hope not to be betrayed into opinions quite so extravagant or transcendental as these.

It seems that some "respected father in the ministry" has advised the copying of the main article into a Religious newspaper from one which is, we think, not very remarkable for its piety. Here is an appeal to a singular tribunal to obtain a "final judgment" in a case of difference between those who profess to have "one Lord, one faith, one baptism." "One of our political papers" is made umpire. Before this high court the parties are summoned by "a respected father in the ministry," and the "subpoena" is served by a religious paper which professes to stand aloof from "political" affairs. Inasmuch as we are thus arraigned, we certainly have the liberty to speak in self-defense.

We say *we*, because there can be no doubt that the adviser and the advised had in view all of us who have "ventured to identify ourselves with associations connected with the noble cause of human liberty."

We have scrupulously shunned controversy with the paper which has adopted the article from "the Daily Advocate," and mean still to pursue the same course; but to be silent when such sentiments? no; broad assertions, vague and indistinct charges, bitter and groundless accusations, are gravely preferred against thousands of the most collected, prudent, self-denying of our brethren, it were base, and must be construed into a timidity unworthy of those who have "ventured to identify themselves with" the friends of the suffering and the dumb. In dropping a few remarks on the main article, passing the *auxiliary* in silence, we shall "speak the truth in love." In order to save room and to be better understood, we shall insert our comments in their appropriate places among the paragraphs of the piece.

From the Christian Watchman.

Our attention has been called to the following article from one of our political papers, by a respected father in the ministry. The evil complained of by the writer is indeed a sore one, as far as it extends. We have not been unmindful of some recent events to which he alludes, nor of their pernicious influence; nevertheless, we see no very great cause for alarm. We are not at all surprised at the result, after what we have seen of the tendencies of certain views and measures before adopted. It is only carrying out and applying fully the spirit which before was manifested in part, and on some particular subjects. While that spirit was but partially manifested, a few were able to detect it, as some skillful naturalists can tell the size, genus, class and habits, of an animal, by a single bone, though the multitude must see the living animal. The community are now able to see the full personification of this moral mania.

It may be humbling to our pride that such things should come to pass in Boston, so justly honored for moral feeling, good sense, order, sobriety, intelligence, and benevolence. But we must expect that where the intellectual and moral cauldron boils highest, there evaporation and purification will be most rapid, and of course there will be the most hissing. Let us endure the hissing and steam, for the sake of the separation which will ensue. We believe that will be soon, and that a majority of this community will return to the paths of sober reason, and that those who are really desirous to do good, to expose wrong, will learn to do it on Christian principles.

We devoutly hope that Christians will learn wisdom from the past, and look to the church, as the only sure hope of the cause of benevolence, humanity and reform, to the Bible as the rule of duty, and not to any society or combination of men, to define either sin or righteousness. We feel a firm confidence that God will yet honor his church—that is, believers, pardoned, sanctified, and united in the faith, order, and ordinances of the gospel, as the instrument of expelling evil in every shape from the earth, and filling it with truth and righteousness—that He will do this to the confusion of these self-formed combinations, even though in doing it he destroy them by their own infatuation. And it is time for Christians to inquire whether they have not highly displeased God, in throwing themselves into any society which professes to take higher moral ground than "the church of the living God, the pillar and ground of the truth." If the church is corrupted and darkened, let it be enlightened and purified.

The article speaks for itself. It is ably written, and contains many just thoughts, expressed in strong language. If in every point they do not coincide with our views, there is still so much justice in the remarks, as to make them well worthy of a perusal.

From the Boston Daily Advocate.

### TENDENCIES TO MORAL IMPROPERITY.

"The tendency of the leaders of the moral and benevolent reforms of the day, to run into fanaticism, threatens to destroy the really beneficial and benevolent aids of all associations for these objects."

Some may esteem this a sufficiently modest introduction, the source being considered from which it emanates. It certainly looks as though "the Boston Daily Advocate" were about as much concerned, lest these "moral and benevolent reforms," in general, should not be well managed, as he is, in particular, lest "the License Law" should be detrimental to the pecuniary injury of the rich Rum sellers and to the "oppression of the poor" Rum drinkers. His anxieties on that subject are well known to the daily readers of "the Daily Advocate." And, in all probability, the protection of the precious rights of Rum selling and drinking entered quite as fully into the plan and structure of the article, as a protection of other "moral and benevolent reforms."

We have said enough to indicate the kind of *umpire*, before whom "the leaders" and the rest of us are arraigned.

"The spirit of propagandism, when it becomes over-zealous, is next in kin to the spirit of persecution."

"The dissemination of the pure doctrines of Christianity was at first gentle, peaceable, long suffering, and meekly persuasive. When the church became a power in the State, it substituted coercion for persuasion; persecution followed, and Christianity became corrupted. Resistance to bigotry was denounced as infidelity, and for that cause became such. Darkness ensued, and the revival of Christianity was retarded, through a long period of bloody contentions, savage persecutions, and wide spread depravity, until a change came over society, and reason and persuasion again held their sway, to the exclusion of bigotry and penal inflictions for opinion."

To these generalities we take no exception, only as they are intended insidiously to prepare the reader to apply all that is here set forth to a certain class of men. The reader is intentionally put in a state of alarm, or rather, is invited to give verdict against any whom the writer is, probably, about to hold up as guilty of all that is here stated—so, generously aiding the accuser by giving judgment in advance of trial. If this mode of procuring sentence against the accused commends itself to the reader as honorable, we will leave it so, for the present, and ask his observation of the next paragraph in which the application is commenced.

"The cause of moral improvement at this day, which was never more agitated than now, is in danger of falling into a like course, and passing through a similar deterioration. The benevolent associations of the day, that have so efficiently advanced the cause of humanity, are on the brink of danger that will be fatal to their further usefulness, if not checked. The desire to do good is degenerating among those associated for benevolent and noble purposes, into a rivalry for superiority in advancing new and extraordinary positions, and forming novel and startling combinations. Extravagant ultraism is mistaken for moral courage; and in the midst of lamentations at the total depravity of man, a class of *purists* are insisting upon *transcendentalism*, as the basis of society and government. They seem too eager to wait for the gradual, healthful progress of moral improvement, and are rushing into extremes, in which the most impracticable theories are the most vehemently urged."

We have here some very startling declarations and grave charges. The writer seems to know that these things are just so. "Rivalry for superiority," he knows, is the governing motive; and then too, the objects sought in this rivalry, viz., to "advance new and extraordinary positions, and form novel and startling combinations." So he accuses thousands of devoted Christians of acting for no higher objects than these, while he will not pretend that they do not profess to be seeking very different objects, viz. the reformation of the vicious. This, then, is a grave charge of *hypocrisy*.

Again—"Extravagant ultraism is mistaken for moral courage." Will Mr. Hallett furnish the sustaining evidence of this and of the charges which follow it? Until he shall have so done, we are at liberty to label these charges *false*, if not malicious.

"The inevitable tendency is to alarm and deter the sober and reflecting, who will not risk an enlistment under such leaders, and to cut off the sympathies of the substantial and prudent from benevolent associations, that are calculated to be of immense benefit to society, if rightly employed. Such men are becoming alarmed at incurring the responsibility, by being connected with these associations, of endorsing extravagancies that they cannot approve, and which they cannot oppose when they are advanced by their associates, without running the risk of denunciation and excommunication."

This is an apology for never having attempted to do anything in the reforms alluded to, and is a very unassuming way of telling the people that we, Mr. Hallett and those who think and act precisely as he does, are "the sober and reflecting." This sort of excuse for letting sins go unrebuked, and this sort of self-praising, we have heard and read, until nausea is induced, rather than indignation awakened.

"Who will venture to identify himself strictly with associations connected even with the noble cause of human liberty, when the first question presented to him is not the rights of men, but the rights of women to become public declaimers, voters, magistrates, and officers, and to throw aside the apron and the needle for the casock and the truncheon?"

Here ridicule and falsehood go hand in hand. We deny that Mr. Hallett knows of any such association as is here described, in which "the first question presented," or the question essential, "is the rights of women." He knows that, in order the more effectually

to promote the one great cause of Human Rights, the real, the "unalienable rights" of women are asserted by Anti-Slavery Societies. But he well knows that no more is claimed for women in these associations than has been claimed and conceded, in the cause of Missions, Domestic and Foreign, and in many other causes



yielding every-thing, at the expense of losing all influence out of this circle, or to leave the society, to be followed by the denunciations of all that remain in it.

Now look at the inevitable operation of these causes. At every meeting or movement of these leading associations, you find some prominent members retiring. But another symptom is still more alarming. Some of the best men, the ablest men, engaged in these social reforms, and hitherto most usefully, are compelled now to choose between them, and an abandonment of all other means of doing good. Religious societies are becoming alarmed at seeing their ministers commit themselves to the extravagant theories and impracticable measures constantly broached in various meetings. Hence, the minister must choose between either giving up his means of usefulness as a permanent teacher in a well ordered church, or giving up the moral crusade into which he is hurried by enlisting in these societies. The test has recently been presented by his congregation, to one of the most estimable and intellectual clergymen in this city. Who can doubt his influence as a permanent, moral and religious teacher, should not be sacrificed to irregular associations constantly advancing new theories, and constantly changing their aims and influences. He has decided nobly; other men, and in other stations, will have to make the same choice.

Let us have the courage to take this issue, in time, and check impracticable extremes. If it be not done, one by one, men of just minds, pure intellect, and expanded views, will withdraw from your temperance and moral societies, and they will be left in the command of those who will run them upon a thousand rocks, and carry them down by their own weight.

The grave conclusion of the whole matter, according to Mr. Hallett, is that, because the Boston people have Abolition and Moral Reform and Temperance Societies, Ministers have no other alternative than to have their influence burned up, or to take "the gag" by becoming quietude and "Non-resistance." We prefer FREEDOM.

We did intend, as we said, to pass over the auxiliary article without comment; but there is one remark to which our attention ought to be given for a moment. It is in the following words:—"We devoutly hope that Christians will learn wisdom from the past, and look to the Church, &c. We feel a firm conviction that God will honor his church, &c., and that he will do this to the confusion of these self-formed combinations." Truly we are fallen on sad times! Such self-formed combinations as the Foreign and Domestic Missionary Societies are to be frowned down because they do not bear the name of the church.

We take this, however, as only a faint echo from "Limitations of Human Responsibility," and leave the writer to meet his responsibility at a higher tribunal than the "Daily Advocate."

May the Head of the Church graciously interpose his own power to save his church, disapproved by sentiments never derived from him, from striking hands with those who advise her to be silent, when HE requires her to "open her mouth for the dumb."

### THE CHURCH AND SLAVERY.

The following testimony against Slavery emanates from Associations embracing fifty-six Baptist Churches in Massachusetts, and from one Congregational Church in New-Hampshire.

The attention of the reader is particularly solicited to the 4th and 5th Resolutions of the Dunbarton Church. We give special honor to our Congregational Brethren of that Church. How long shall any Northern Churches delay the exercise of a like influence on the Slave-holder?

**SALEM BAPTIST ASSOCIATION.**  
The following is one of the standing Rules of the Salem Baptist Association, passed Sept. 27, 1833.

*Concert of prayer for the Abolition of Slavery.*

*Resolved,* That we recommend the observance of the Monthly Concert of Prayer for the abolition of Slavery, to the Churches of this Association.

All of which is respectfully submitted.

J. BANYARD, Chairman.

**WESTFIELD BAPTIST ASSOCIATION.**

Sept. 6, 1833.

*Resolved,* That it is our duty to use all righteous means for the immediate abolition of Slavery; that it is the duty of both ministers and churches to give their serious attention to this subject, and sustain and encourage each other in their efforts to enlighten the community, and reform the oppressor, and relieve the cause of Christ and our beloved country from this great and alarming evil.

*Resolved,* That Christians ought to make this the subject of special prayer; and that on this account, the observance of a Monthly Concert, on the 4th Monday of each month, is worthy the attention of the churches.

**FRANKLIN COUNTY BAPTIST ASSOCIATION.**

On Slavery.

*Resolved,* That we are more and more convinced, that Slavery, as it now exists in the United States, is offensive to God, a burden and disgrace to the church of Christ, a foul blot upon our national character, and destructive of our national peace and prosperity.

*Resolved,* That as the servants of God, and as the friends of the church, and of the nation's peace and prosperity, we will continue our efforts in the cause of emancipation.

*Resolved,* That we rejoice in the recent triumph of abolition principles in Great Britain over Slavery in the West India Islands, and devoutly pray that they may soon be equally triumphant in our own country and throughout the world.

A. LAMB, Chairman.

**CHURCH ACTION ON THE SUBJECT OF SLAVERY.**  
At a regular meeting of the church of Christ in Dunbarton, (Congregational) held Sept. 18, 1833, the resolutions which follow were presented for the action of the church. The three first resolutions were readily passed with great harmony of feeling; no voice being raised in the negative. The church wishing to act with great deliberation on the two last resolutions, the meeting was adjourned to October 16, when the remaining resolutions were passed, with a good degree of harmony.

### Resolutions.

1. Resolved, That in our apprehension, difference of color lays no foundation for difference of treatment towards our fellow men, but all men should be treated according to their moral and intellectual worth, without regard to complexion; a different course, we believe to be entirely inconsistent with the spirit of christianity, and the will of HIM who has "made of one blood all nations," and declared himself to be "no respecter of persons."

2. Resolved, That the voluntary enslaving of men, or the holding and treating of them as mere "goods and chattels," in accordance with the laws of slave-holding states, is one of the greatest sins against God, and greatest outrages upon human nature, of which it is possible for human beings to be guilty.

3. Resolved, That we believe the cause in which the American Anti-Slavery Society and its auxiliaries are engaged, to be the cause of God; and that it is eminently entitled to the cordial support and liberal aid of all the friends of religion and humanity.

4. Resolved, That we believe it to be the duty of the churches of our Lord Jesus Christ to bear their united testimony against the sin of Slavery, by excluding all slaveholding ministers from their pulpits, and slaveholding church members from their communion.

5. Resolved, That we do hereby debar from our communion all persons guilty of the above mentioned sin—believing it to be one of the ways in which it is our duty to use our influence to bring them to repentance; not doubting, that were all the non-slaveholding churches to adopt this course, it would do more to effect their repentance, and bring slavery to an end, than almost any other means which can at present be adopted.

Voted, That the foregoing resolutions be published in the New Hampshire Observer, and Herald of Freedom.

In behalf of the church.

JOHN M. PUTNAM, Pastor.

### BAPTIST STATE CONVENTION.

The Board of this Convention met in this town on Wednesday, and we are happy to learn that their circumstances are becoming better. Many feeble churches are looking to the Board for assistance which they very much need. They have long been waiting, but few of them have, for many months, received any aid. We do not understand that the Convention is deep in funds now, but only that the Board is beginning to redeem its pledges. If "the strong" churches will come forward and "support the weak" churches with a little more liberality, this good cause will be lifted up above embarrassment, and these feeble churches which are doing their best, but have to contend with iron-handed poverty, will, in their turn, as many have done already, soon become able to render aid to others, instead of receiving it themselves.

We commend this work afresh to our Brethren. Encouragement is found in the fact that some of the churches have recently been blessed by the conversion of souls among them, as in Sterling and Leominster, where baptisms have lately taken place.

As the Lord of the natural harvest has been pleased to pour abundance into the store-houses of our fellow citizens, He expects from them some substantial recognition of this his goodness.

May not the approaching joyful occasion of Thanksgiving be made a suitable one for giving to this subject the attention which is due to it? "The poor ye have always with you, and when ye will ye may, do them good."

If the churches will take this matter up, without waiting for the Agent to come to them, they will save his expenses, and will have the satisfaction of making a "free-will" offering. "The liberal soul shall be made fat."

### A THING TO "CRY" ABOUT.

**NAPOLEON'S WIDOW.**—In the account of the coronation of the Emperor of Austria as king of Lombardy, we find the following short notice of Maria Louisa, the widow of Napoleon:

In the state carriage next to that of the Emperor was the widow Maria Louisa. Her full form, ample countenance, and careless, or contented expression, would seem to indicate that the vicissitudes of life have passed over her without leaving any deep traces or saddening recollections behind.

How cold and heartless must be the breast of this contented woman! She is now the wife, we believe, of some German noble, and follows joyfully in the train of the *legitimatus* wherever they move. Little did the Emperor of France, or the Exile of St. Helena, anticipate that this would be the fate of the mother of his child and the wife of his bosom.—*Atx. Gaz.*

We do think that one must have a superabundance of tears, to shed them for such a cause as what is here lugubriously called "the fate" of "Napoleon's widow."

"Little did the Emperor of France think," &c. So, also, little did he think that he should die as a *chained tiger*, and that his name would be "rot" so soon.

This good woman seems very comfortable and even happy. She is undoubtedly much happier than when wedded to the bloody tyrant.

Eyes which shed tears for causes like this, have few if any to shed, when millions, as worthy, at least, as Napoleon, present themselves in the long, wide, dark valley of Slavery, groaning in their chains.

*Canst weep?*

"They that take the sword shall perish by the sword."

**"Division of Synod.—No Synod or Presbytery has a right to make a division of its body. It is entirely contrary to the constitution, which gives the power to make a division to the next higher judicatory—Presbytery by Synod, and Synod by General Assembly. The divisions, therefore, which have been made, are not valid; and we are not bound by them."—N. H. Observer.**

On this short, but rather singular paragraph, we take the liberty to remark, that, if as alleged, the Presbytery ought to be divided by Synod, and Synod by General Assembly, rapid division is taking place among the Presbyterians without much regard to "rules of order." And, since the General Assembly is split, as an example to inferior bodies, to follow that example is very natural. When the huge oak falls down on the sappling pine, it is useless to say that the sappling ought not to split.

Query.—How much confidence ought we to have that any human system of religion won't split?

### THE MORMONS.

It is rumored that the disturbances between the Mormons and the people among whom they reside, are far from being over; and that bloodshed on a pretty large scale, for neighbors, may be expected.

We have no doubt that this singular class of people are strangely deluded, but those who leave moral and resort to physical force to put down a delusion, are little less deluded, if not equally so.

### CORRECTION.

We are happy to learn by a correspondent, that "Rev. Mr. Train of Framingham has so far recovered his health that he rode a short distance on Saturday last to visit the sick. The report, which strangely got into circulation that he had deceased and found its way into the Reflector, is incorrect."

**ERRATA.**—In our paper, No. 15, article "Paidobaptism," the name Dwight is put for Haight. In first line of Poetry on the last page of to-day, for Mid, read Mind.

### RECENT INTELLIGENCE FROM MISSIONS.

**Nestorian Mission.** It is the expectation of the Prudential Committee as soon as possible to form a station among the Nestorians in the upper part of Mesopotamia, west of the Koordish mountains, should Providence permit. By this means a more speedy, regular, and certain intercourse may probably be secured with the Nestorian patriarch at Jolemek, and his independent mountain districts. This measure is probably indispensable to the successful prosecution of the mission for a long time in the district of Ooroomiah, eastward of the mountains.

On the 9th of July Mr. Perkins writes from Tabreez, that the British ambassador at the Persian court had ordered all the officers of his country to prepare to leave Persia immediately. The British government regards itself as having been insulted by the Shah of Persia, and it is thought that nothing short of a war between the two countries will be the result of the difficulty, even if the Shah should try to effect a reconciliation, which he is not likely to do. The object of Mr. Perkins's visit to Tabreez was to place himself and fellow-laborers under the protection of the Russian ambassador, instead of the British, as the latter was about to leave the country. In this he expected to succeed without difficulty.

**Constantinople.** On the 21st of May, Mr. Goodell writes from Constantinople, that the work of the Lord among the Armenians there seemed to be steadily advancing, and there were good grounds to expect that it would make progress until it should pervade that community. The revival at Odessa still continued, and there were indications of unusual interest on religious subjects in other places.

**Maharatta.** Mr. Allen writes from Bombay, on the 21st of May:—

"The labors of Mr. Graves at the Maharishiv Hills have been blessed more than in all his previous residence in India. Our state and prospects in Bombay are much the same as for some time past. Our schools both for boys and girls are much diminished for want of funds, and we shall probably soon be obliged to diminish them much more. We have also been obliged to stop printing books at the expense of the mission; but we have done a good deal at the press for other missions and societies."

**Sandwich Islands.** Letters have recently come to hand from a number of the stations at the islands, bringing intelligence of the most interesting character, giving reason to believe that the Lord, with whom is no restraint to save by many or by few, is at this period of embarrassment and perplexity in many respects, pouring out his Spirit extensively and with much power, imparting spiritual light to the benighted minds of that people, and gathering multitudes of them into his kingdom.

On the first of March Mr. Chamberlain writes from Honolulu:—

"The Lord is showing us that when money fails, his Spirit can operate; that his divine influences are not dependent upon the temporal prosperity of the churches, or of the mission. He is, we trust, pouring out his Spirit more generally and abundantly upon the churches in these islands, than has ever been known before. Eighty stand propounded at this station, and many are hopelessly converted. At all the stations on this island, there is evidence of the presence of the Holy Spirit; and it may be said at about all the stations on the islands. It is our confident expectation that not a station will be left unvisited. That all who now appear to be converted will hold out to the end, we cannot presume to expect; but that a harvest of souls will be gathered into the kingdom we do not entertain a doubt. Let all the praise be ascribed to the sovereign grace of God."

Mr. Bingham, writing from the same station on the 3d of March, remarks:—

"This is emphatically a year of the right

hand of the Lord to the Hawaiians. There is a shaking and noise among the dry bones. The Spirit of God is most manifestly hovering over the islands. The gospel is the power of God. The brethren at Hilo and Waianae on Hawaii are counting hundreds of converts. At all the stations on that island it is believed the Spirit of God is present and specially operating on the hearts of the people. Where the missionaries travel and preach, they believe God's blessing immediately attends his truth, and is followed by conviction and conversion.

For three months past there has been a waking up at the stations on this island. First here, then at Waralua, then at Ewa, then at Kaneohe. I proposed a circle of protracted meetings for the four stations, one a month, from the first of January, commencing here. The proposition was met by a readiness on the part of the churches and brethren, which indicated favorably, and the preparatory measures were salutary. The first occupied the first week of January, the second a week, three weeks later at Waialua, and the third is now in progress at Ewa.

"There are hundreds in this place, who, within three months, have apparently reformed, professedly repented, and are ready to pledge themselves to the service of the Lord. A large portion of these refer to the protracted meeting the first week in January, as the time when they first resolved to be the Lord's, or when they were brought with clearer light to resolve anew to go to Christ and consecrate themselves to his service. Another class refer to the protracted meeting a year ago, and others to periods still earlier. Several petty gamblers have brought their cards and burnt them, and are urging their companions to forsake their ruinous courses.

"Among those of whom it may be said, 'Behold he prayeth,' may be numbered Kehikili, (Thunder), a stout-hearted heathen chief, who long resisted the claims of the gospel, but now appears to love the truth. He came to me 'by night' more than once during the protracted meeting, desiring to converse on the salvation of the soul, and would readily, at my instance, kneel down with me in my room and pray with apparent childlike simplicity. Several of the church members have expressed their confidence and satisfaction in him as a Christian. I have allowed him to state his feelings publicly, but have not propounded him, or any one whose hopes are dated within two months. Eighty others have been recently propounded, one of them sick and blind. I have baptized and am expecting to baptize and admit most of the eighty to-morrow. Seventy-three were admitted to this church during 1837, all or nearly all on a pretty long probation."

From the Massachusetts Spy.

### TO THE ELECTORS OF DISTRICT NO. 5.

Having understood that a declination from Charles Allen would possibly appear in the Spy and *Egis* of to-day, I feel it to be my duty, as my name is attached to a circular, recommending this gentleman to the favorable notice of those whom I now address, as a candidate for Representative to Congress, to say, that in case such declination should appear, it is by no means necessary that we should withhold our suffrages from Charles Allen on that or any other account. As freemen, in what is called a free country, we have an undoubted right to cast our votes for any man, without previously consulting him, to obtain his permission; and I do hope, and so do those who have acted with me, that the friends of equal rights will vote for this gentleman. If he should be elected, I do not doubt that his patriotism is too ardent to keep him back from his duty.

EDWARD EARLE.

Worcester, 11th mo. 7, 1838.

To the Publisher of the Massachusetts Spy:

Sir,—Being informed that a Circular Address has been issued by gentlemen, opposed to the existence of slavery and the slave-trade, in the District of Columbia, and to the extension of slavery in the United States, recommending me for election, as the Representative of the 5th District, in the 26th Congress, I deem it proper to say, that the nomination was made without previous communication with me. While I freely avow that my recorded sentiments, respecting the continuance of slavery and the slave-trade, at the seat of the General Government, or their toleration, on any spot, where Congress has power to inhibit them, are unchanged, I beg leave, at the same time, to state, that I am not, and do not desire to be, a candidate for the aforesaid office.

CHARLES ALLEN.

Worcester, Nov. 5th, 1838.

On the subject of the above two articles we have to remark that the declination of Hon. Charles Allen, has raised him in the estimation of his friends, and has made them still more desirous of placing him in the responsible station of Representative in Congress. The man who asks for such an office, or who strives to make men believe that he is the most suitable candidate for election, is very seldom, if ever, the man who is qualified for the office. It is *anti-republican* to withhold my vote from the well qualified man, until he says I may vote for him; for it is the genius of our government to call out the well qualified and to claim their public services. *Cincinnatus* never left his plough to court an election; but, when called from it to a most responsible station, he felt constrained to obey the call of his fellow citizens. Let this principle be superseded by Caucus nominations of men unqualified and longing for office, and republicanism dies. We hope every man will vote for his own candidate.

In regard to the election of State officers, *Temperance* is the Pole Star at present, and we doubt not that both Whigs and Democrats, who have high moral principles to guide and prompt them, will forego every mere party consideration, and elect men who are too virtuous and wise and patriotic to over-throw the License Law—a law essential to the best interests of the community and especially, of its *enemies*.

### MASSACHUSETTS ELECTION.

Monday, Nov. 12.

### CANDIDATES FOR CONGRESS.

District.	Whig.	Democratic.
1	Richard Fletcher.	Bradford Sumner.
2	Leverett Saltonstall.	Robert Rantoul, jr.
3	Caleb Cushing.	Gayton P. Osgood.
4	Nathan Brooks.	William Parmenter.
5	Levi Lincoln.	Isaac Davis.
6	James C. Alford.	Thomas Nims.
7	George N. Briggs.	Henry W. Bishop.
8	William B. Calhoun.	Wm. W. Thompson.
9	William S. Hastings.	Alexander H. Everett.
10	Nathaniel B. Borden.	Henry Williams.
11	John Reed.	Henry Crocker.
12	John Quincy Adams.	

### WHIG NOMINATIONS.

For Governor,  
EDWARD EVERETT.  
For Lt. Governor,  
GEORGE HULL.

### Senators.

Bristol.—Lemuel May, John Eddy, Ephraim Kempton.

Plymouth.—Joseph Meigs, Jared Whitman.

Worcester.—Linus Child, William Hancock, James G. Carter, Thomas Kinnicut, Artemus Lee, James Allen.

Suffolk.—Samuel T. Armstrong, George Blake, Josiah Quincy, Jr., Nathan Gurney, George Morey, Charles Leighton.

Norfolk.—Thomas French, Samuel G. Goodrich, Joseph L. Richardson.

Middlesex.—Sidney Willard, Stuart J. Park, Lily Eaton, Samuel B. Walcott, Samuel Chandler.

Hampshire.—Myron Lawrence, William Clark, Jr.

Hampden.—George Ashmun, Reuben Boise, Jr.

Franklin.—Ephraim Hastings.

Berkshire.—Stephen P. Brown, Lester Filley.

### DEMOCRATIC NOMINATIONS.

For Governor.

MARCUS MORTON.

For Lt. Governor.

THEODORE SEDGWICK.

### Senators.

Norfolk.—Benjamin P. Williams, Benjamin V. French, Asa Pickering.

Worcester.—John Spurr, Jedediah Marcy, Sullivan Sumner, Nathaniel Rand, Nathaniel Wood, Charles Sibley.

Suffolk.—Caleb Eddy, F. A. Raymond, Jacob Amee, Stephen Child, Benjamin Brigham, B. F. Hallett.

Norfolk.—Benj. P. Williams, Benj. V. French, Asa Pickering.

Middlesex.—Leonard M. Parker, J. W. Mansur, T. J. Greenwood, George Robbins, Bowen Buckman.

Hampshire.—William Swan, Laban Marcy.

Hampden.—Asa Lincoln, Matthew Ives, Jr.

Berkshire.—Samuel Gates, Henry Williams.

Barnstable.—Jesse Boyden.

In Providence, R. I. says the Journal, was spun the first cotton thread ever made by machinery in Rhode Island; half a dozen miles from that city was put up the first steam engine ever started in the country; and a little further off the first successful attempt was made, in America, to use gas for lighting.

In a drunken squabble between sundry malcontent last Sunday evening, at Pawtucket, R. I. John Doherty received several deep wounds in the head and abdomen, being stabbed by Thomas Green, both of them foreigners. The parties in the course of the squabble, went over the river into Massachusetts, where Green was lodged in prison.

Two New York butchers were fined ten dollars each, on Wednesday week, for selling mutton, the kidneys of which were stuffed with the fat of other parts of the same animal.

The *Wheeling Times* of Saturday says that the Pork Packers are making large contracts at six cents.

The Philadelphia papers tell us that Mr. Imly has made some cars for the Philadelphia, Wilmington, and Baltimore Railroad that promise to create a new era in railroad travelling. The cars are fifty feet long, and contain lateral seats for day riding. When they run at night these seats are converted into berths, and by having three tiers, forty-eight passengers can be accommodated with lodgings.

**BURMAN MISSIONS AND THE WAR.**—We have been informed by a friend, that the latest accounts from the Missionaries at Maulmein, represent all perfectly quiet at that station. The success of missionary operations in Burmah, notwithstanding the rumors of wars, is quite unprecedented in Eastern missions.—The missionaries of the American Baptist Mission have baptized forty Karens since our last announcement, and the King of Burmah has appointed one of the Christians as Governor of that singular people.—This is the more remarkable on his part, as he dismissed the missionaries from Ava with such peremptoriness as to exclude hope of his future favor. It would be singular enough if he were acting the warrior in order to amuse the people and keep up his character in the nation for a brave man without incurring the expense of war.

Calcutta Christian Observer.

**EXTREME DROUGHT.**—The Logansport (Indiana) Herald of the 11th October, speaks of the long continued drought which has been suffered in that region, no rain having fallen for about two months. That print says:—

"Our streets are several inches deep in dust—our wells have failed, and our noble streams on either side of us have vanished. 'Tis true, there is the great channel of the Wabash, but the river itself has gone to wash other climes. Who would have thought, to have witnessed the Wabash when at its highest last January—when the largest class of steamboats could have navigated it with ease—that it could have flown off and left its bed bare for want of water to cover it? but such is the fact."

### RHODE ISLAND LICENSE LAW.

The Supreme Court of Rhode Island, on Tuesday, gave their opinion in the case of the State vs. Peckham, in which the defendant had maintained that the Acts of the Legislature of that State, passed in January and June last, relating to the licensing and sale of wine and spirituous liquors, are unconstitutional. The Court held that these Acts, being passed by the Legislature to aid the police of the several towns in the preservation of good order and in the prevention of pauperism, were passed in the exercise of an authority which belongs to the State exclusively. It is a power, they say, which may be exercised when necessary, (and the Legislature is the only judge of that necessity,) upon all objects which fall within the sphere of State Legislation, and which are beyond the constitutional limits of the legislation of the General Government.

The Massachusetts Charitable Mechanics' Association contemplate the erection in Boston of a splendid hall, one which in every respect shall do honor to the Mechanics of Massachusetts, at a probable expense of \$100,000.

15,000,000 acres of land, principally in Illinois, Missouri, and Wisconsin, are by the Government ordered to be sold before the 1st of January next.

### BRIGHTON MARKET.—Monday, Nov. 5.

At market 9100 Beef Cattle, 500 Stores, 4000 Sheep, and 1400 Swine.

Prices.—*Beef Cattle*.—First quality, \$7.38; second do. 6.50 to \$7; third do. 5.50 to \$6. *Barrelling Cattle*.—Dull, and former prices not sustained.—*We quote* Mess 6.50 to 6.75; No. 1, 5.50 to 5.75.

*Store*.—Former prices not sustained, probably owing to the storm. Two years old \$18 to \$25; three years old, 24 to \$28.

*Sheep*.—Lots were taken at \$1.58, 1.71, 1.88, \$2.17, 2.37, 2.75, \$3, and 3.25.

*Swine*.—Lots to peddle were sold at 6 1-4 for Sows, and 7 1-4 for Barrows. At retail, 7 to 8 1-2 c.

### MARRIED:

In this town, on Sunday evening last, at the Methodist Church, by the Rev. Mr. Horton, Mr. George W. Gates, to Miss Jane Howe.  
In Leicester, by Rev. Mr. Nelson, Mr. Wm. W. Woodcock to Miss Almira Beers.  
In Rutland, Oct. 3, by Rev. Josiah Clark, Mr. Ira Broad of Holden, to Miss Lucy J. Foster.  
In Brookfield, Mr. Ira Barlow of New Braintree, to Miss Sarah B. Crowell, of B.  
In Barre, by Rev. Mr. Fay, Rev. Gideon Dana of Amherst, to Miss Julia A. daughter of the late Isaac B. Childs.  
In Harvard, Oct. 24, Mr. Charles Tewksbury to Miss Ann Whitcomb.  
In Wayland, by Rev. Mr. Austin, Mr. George Smith to Miss Abigail Smith.  
In New York, Nov. 1, Mr. Eli C. Blake, of the firm of Blake & Frost, to Miss Susan W. Eames formerly of Upton, Mass.

### DIED:

In this town, Nov. 1, William Donison, son of William D. Aldrich, aged 2 years.—Nov. 3, of lung fever, after an illness of one week, Mr. John A. Davis, printer, aged 40.  
In Leicester, Oct. 23, Mr. William Rowland, aged 72.  
In Shrewsbury, Oct. 21, very suddenly, Benjamin Knowlton, 57.  
In Sutton, Aug. 30, widow Mary Sibley, 83.  
In Phillipston, Nov. 2, Alfred Ward, 23.  
In Westminster, Oct. 27.—Mr. John Dupree, a revolutionary soldier, 77.  
In Fitchburg, Oct. 20, Mary Caroline, daughter of Norman Stowe, 8.  
In Hubbardston, Miss Mary Woods, youngest daughter of widow Jennie Woods, 25.  
In Hardwick, Mrs. Rhoda, wife of Mr. Timothy Hathaway, 76. Mrs. Eliza, wife of Mr. Austin Bixby, 23.  
In Peterham, Mr. Joseph Flint, eldest son of Col. Isaac Flagg, 26. Widow Elizabeth Osgood, 71.  
In Barre, Mr. Ezekiel L. Williams, 21.  
In Ware, Sept. 30, of consumption, Rev. Augustus B. Reed, formerly of Rehoboth, 34.  
In Marlborough, Oct. 31, Miss Hannah Rice, daughter of Mr. Martin Rice, 34.—Stephen F. son of Mr. Stephen Wilkins, 14.  
In Wayland, Samuel H. Mann, Esq. formerly of Lowell, 37.  
In Boston, Oct. 30, of cancer, Mrs. Perry, wife of Rev. E. G. Perry, missionary to the Marshpee Indians. Her remains were conveyed to Marlboro' for interment.  
In Goffstown, N. H., Sept. 25, Frances Jane M'Person, aged 5. Her death was occasioned by her clothes taking fire, which burnt her so badly, that she lived only a few hours. Also, Oct. 5, Mary, sister to Frances Jane, aged 26. While in her efforts to extinguish the fire from her sister, her own clothes caught fire, which caused her death in about ten days.

### THE GRAHAM JOURNAL.



## POETRY.

From the New York Evangelist.

### MATERIALITY OF THE SOUL.

Mid night but animated matter! All  
Its various faculties, that ever act  
Untiringly, yea, with increasing strength,  
At each employ; onward, and onward still,  
Viewing no mark, desiring none. Where ends  
Its course? For immortality it longs!  
And why this longing for immortal life?  
This thirst for fame? this upward turning eye,  
For something earth, with all her boundless store,  
Can never yield? Why all this arduous toil  
To gain the summit of that lofty hill  
With knowledge overspread?

And is it nought

But the same gross material that exists  
Beneath our feet, ceasing to live and act  
When the frail body is inanimate,  
And tending to the earth, as doth the beast,  
Or veriest insect? Oh, away the thought!  
Turn, turn, immortal mind! from such a view,  
O'erwhelming thee with horror, to the light  
That beams in radiance from on high, and shows  
Thy nature, origin, and destiny;  
A spark of the Divinity itself,  
By the Creator breathed into the clay!  
Incomprehensible, eternal, vast;  
Ever expanding, e'er ceasing to expand;  
Knowing, and never ceasing yet to know;  
Reflecting, willing, reasoning; and in vain  
Would be the attempt to stop one moving wheel!  
'Tis not in man to quench that glorious hope  
Of life beyond the grave—eternal life,  
Where frail corruption has no entrance, sin  
No more control; but perfect holiness  
Abounds, and joy uninterrupted; where  
The Deity, in far more glowing lines,  
Reveals his matchless skill, his mighty power,  
Through ages still unfolding some new scheme!  
And, with exalted zeal, in strains of praise  
To His most holy name, enrapturing love  
Can give free utterance! A.

### CHILD'S DEPARTMENT.

#### AFFECTING ANECDOTE—FILIAL PIETY.

A young lad but newly admitted into the military school, soon made himself appear of rather a singular disposition, by his remarkable abstinence. Whatever variation of diet was allowed, he never ate any thing but bread and soup, and drank nothing but water. The governor being informed of this conduct, so very uncommon in a boy attributed it to an indiscreet devotion, and reproved him for it. Nevertheless, the lad persisted, and the governor mentioned the circumstance to Monsieur Paris Duverney. He had the boy called before him, and with his usual mildness and moderation represented to him that such singularity was by no means proper or allowable in a public institution, and that he must certainly conform to the rules and diet established there. He afterwards unsuccessfully tried to find out the reason that could induce the boy to act in such a manner, and at last threatened, if he persisted in concealing it, that he would send him home again to his family. This menace had the desired effect, and he then disclosed the motive of his conduct. "You will not, I hope, be displeased with me, sir," said he, "but I could not bring myself to enjoy what I think a luxury, while I reflect that my dear father and mother are in the utmost indigence. They could afford themselves and me no better food than the coarsest bread, and of that but very little. Here I have excellent soup, and as much fine white bread as I would choose. I look upon this as very good living, and the recollection of the situation in which I left my parents would not permit me to indulge myself by eating any thing else.

Monsieur Duverney and the governor could not restrain their tears at such an early instance of fortitude and sensibility. "If your father has been in the service," said M. Duverney, "how comes it that he has got no pension?" "For want of friends and money, sir," replied the youth. "He has been upwards of a year soliciting one, but his money and resources failed; and rather than contract debts at Versailles, he is content to languish in the manner I have told you." "Well," said M. Duverney, "if the fact appears to have been as you have stated it, I will engage to procure your father a pension of five hundred livres. In the mean time here are three louis-d'ors for yourself, as a present from the king, and I will advance your father six months pay out of the pension I am certain of obtaining for him." "How can you send the money to him, sir?" asked the boy. "Let that give you no uneasiness," replied M. Duverney; "I shall find means." "Ah, sir," said the boy with precipitation, "if you can do it easily, be pleased to send these three louis-d'ors you were so good as to give me. I want nothing here, and they would be of the greatest service to my father, for my brothers and sisters." How delightful to the sensible mind are such early emanations of pious gratitude!

From the Youth's Companion.

#### NOBLE REVENGE.

When I was a very small, I attended a town school, and among other boys was one by the name of George G., a colored boy. He was a peaceable, attentive scholar, and diligent in his studies, and had gained the affections of nearly the whole school. One day, the master rather petulently said to him—"Blackey! put some wood in the stove!" George said not a word, but kept his eyes fastened on his book. "George G.," said the master again, "put some wood in the stove—quick too!" And the noble youth immediately obeyed to the shame of the master, and the astonishment of the school.

Poor George! I have often thought of him, and the scenes of trial through which he has since had to pass, owing to the stigma which is universally cast upon persons of his sable hue. He is now removed from earth as I trust to a happy home. But I can never pass his retired grave, without thinking of his amiable heart, and the purity of his motives, when I associated with him in childhood. O that I could live like this poor, despised, degraded black—and die like him in triumph! D. C. C.

From the Christian Intelligencer.

#### "I JUST DID."

Yes, you just did,—and did wrong! How many have had to regret that they just did the very things they ought not to have done. A little girl just left the baby one minute, sitting alone on a chair, while she went to get a pin. Before she returned, the baby had fallen from the chair, and was severely injured on the head.

The cook just left the street door open one minute, while she ran down to the corner grocery, and when she returned, the hall lamp was stolen.

A hack driver just left his horses one minute, while he went into a store to get a glass. Before he had half drunk his rum, his horses were frightened, and running down the street, broke the coach to pieces, and injured many people, who could not get out of the way.

A servant girl just left a salver filled with china, one minute on the edge of the table, while she ran to the door. A little girl, standing by, just pulled the salver upon the floor. The china was broken, the little girl badly hurt, and the servant lost her place for her carelessness.

Some boys thought they would just take a little sail in a boat one Sabbath afternoon. A sudden flaw of wind struck the sail, upset the boat, and only two boys escaped alive.

A man who had a lighted cigar in his mouth, just stepped into a barn a minute, and did not notice that a spark had fallen among the hay on the floor. In half an hour the barn and many loads of hay and grain were all burned to the ground.

How many more such careless acts I might mention, I can not tell now, but I have told of enough to make you more careful, if you don't only just read this, lay it down, and think of it no more. C. F.

## LINES

ON THE DEATH OF AN INFANT SON.

Yes, I can part with thee my child,  
For thou art going home;  
And Jesus says, in accents mild,  
'Oh suffer it to come.'

'Of such my kingdom is composed,  
And thou shalt join a song  
Which angels shall admire to hear,  
Sound from an infant's tongue.'

I'll not forbid thee; go my child,  
Thy home is in the sky;  
Thy Saviour waits above the throne,  
Up to his bosom fly.

Haste to the breast where myriads cling,  
Methinks there yet is room,  
And angels join with Christ and sing,  
'Oh suffer it to come.'

Twice born within a few short months,  
Go meet death's angry frod;  
There is a full supply of grace,  
A passport signed with blood.

Enter that state of holy bliss,  
Where none shall have a place,  
Who will not as a little child,  
Be saved by sovereign grace.

## MISCELLANY.

From the Norfolk Advertiser.

#### THE DOINGS OF A SPIRIT SHOP.

"The morn was bright, but the storm came,  
At high noon they were all wrecked!"

"O, that way madness lies, let me shut that."  
King Lear.

At the close of one fine summer's day, James and Mary Duffell seated themselves at the door of a neat little farm-house to enjoy the cool of the evening. All was still; no sound was heard within but the low breathings from the sleep of two little boys, among whose silken curls the gentle breeze was playing, while the hum of insects and the murmurings of the brook over the pebbles, marked them as the only living things abroad. Mary Duffell had been more silent than usual; when, with some hesitancy at so strange a question, she asked James, "What does that spirit come that you get at the shop every day as you come home from the field?" "Twelve and a half cents," answered James with entire unconcern. "Did you ever think," asked Mary, "what that would come to a week?" "Why no," answered James, "but I can easily tell: six times—" "Seven," said Mary. "Ay, true," replied James, "seven; you are always for coming right up to the mark. I don't go to the shop on Sunday you know; but then I bring it home on Saturday, because at noon I always think of it. It is eighty-seven cents. I did not think it would come to so much; it's nearly a dollar; why, it takes almost a day's profit out of the week." "Well, James," said Mary, "how much would that be a month?" "Three dollars and a half," answered James, "I could hire a man a whole week every month for that, and then I could raise a good deal more corn." "If it is so much a month," said Mary, "what will it come to in a year?" James was quick at reckoning;—"Forty-two dollars," said he, "how things will run up when they are put together; I never thought of only twelve and a half cents, and that I can pay at any time, in corn or potatoes, or any thing I have. I wonder how much our tea and sugar cost; did you ever reckon?" "Oh yes," said Mary, "six pounds of tea, three dollars; fifty weight of sugar, five dollars."—"Why," answered James, "does that little spirit I get every day cost more than our tea and sugar?" "Five times as much," said Mary, "and I was thinking, dear husband, if you could give it up as well as not, and not go to the shop any more?" "Oh yes," said James, "I could at any time; I don't care any thing about it; I go there because other folks do, and it's pleasant to hear the news, and it would be mean, you know, take up the room and not pay for it; and it makes me a little stronger; I suppose, though I'm as strong as a lion now; I'm never tired. To-day, Mary, we had a mowing-match—there were six of the stoutest men in town, and I cut two swaths to their one."

The next morning James Duffell said to his wife, "I wonder, Mary, what set you thinking about how much things cost? I guess,—I guess you want a new gown; I almost said I would not try to pay for that wood lot this

year, for I thought that you might want something, and it would take all I can earn;" and seeing the sun mounting up from behind the hill, he took his scythe, and whistling went to his day's work. At night, looking a little arch, he said: "I saved my twelve and a half cents to-day, Mary." A fortnight after, he went to a neighboring market, and the next morning she discovered, lying in her drawer, a new gown; a tear shot into her eye, at the generous spirit of her husband, and yet a slight pain was felt at the occasion. "He shall not think me selfish," thought she, and long before night she watched for his return. As soon as he came in sight, his little children ran out to meet him, and his wife stood waiting at the door; a nice supper was prepared for him. He did not seem in any haste; he had an air of easy indifference, a touch of modesty as he shyly glanced at his wife, and hanging up his scythe, he stooped and kissed each of his joyous boys, sat down with one on each knee. "I have paid the last dollar," said he, "for my farm to-day, Mary, and now I don't owe a cent in the world; it is as handsome a farm as there is in the country, of its size." "But when you were paying so much, how could you buy me a new gown?" said Mary. "I was not so selfish as to want you to give up any thing for me; it was not a new gown I wanted; but I allow it is a very pretty one, and I shall always wear it with pleasure." "O, I did not think so," said James, a soft expression stealing over his happy features. "You ought to have it, and a great many other things if I could get them; besides, it did not cost any thing; I saved all those twelve and a half cents. They tried to get me into the shop, every day, but I went straight by; they told me my glass was all measured out, and they had rather give it to me than lose my company; but I would not look, and said, By-and-by, for I thought of you all the time, and now I don't care if I never go there again. Besides, I sold the cow for more than I expected, so that we are just as rich as when I had not bought it; and if we get along as well as we have done, we shall have all we want. Our farm will bring us every thing, besides a great deal to sell, and we will have a new house, and those boys must go to school; many a man that has gone to Congress was born in a house not bigger than this. 'Learning makes the man,' putting his hand upon each of his chubby, rosy-cheeked boys—"With right conduct," added their happy mother. "Yes, boys," said their father; "you must always behave well, if you want your mother should love you." The last red rays of a summer's sun, never shot upon a happier family.

(To be continued.)

#### THE PLAGUE AT JERUSALEM

A letter from the Rev. J. F. Lanneau, under date, "American Consulate, Jaffa Gardens, June 23d," states that the plague has been in Jerusalem for five or six weeks. "It commenced," he says, "in Jaffa early in April, and was carried up by Pilgrims to the Holy City. Their anxiety to be present at the exercises of Easter week in Jerusalem, induced some of them to bribe the head of the Lazaretto here to shorten their quarantine, in order that they might arrive there in season. This was the origin of the evil. In addition to the other sins which we are obliged to lay at the door of the Greek Church, we must charge this indirectly upon her. The abominable farce of the holy fire perpetuated annually at Jerusalem, and to which thousands and tens of thousands of devout and uneducated pilgrims annually resort, was the means of introducing the plague into Palestine and Syria. But this, though bad enough, is nothing compared to the awful moral evil which this holy fire has occasioned throughout the oriental churches. I attended its celebration this year, in company with some of our brethren from Beyrout and Cyprus, and have a description of the Bacchanalian scenes there witnessed in reserve for the readers of the Observer. In due time I hope it will be on its journey or voyage across the Atlantic, and you will derive from it some idea of the unutterable abominations of this Juggernaut of oriental Christendom. But I am digressing. To return to the account of the plague. It gradually spread in Jerusalem from house to house, until the officers of the Quarantine, sent there by the Pasha, shut up the city, and prevented any individuals from leaving it to carry it to other places. Baricades were placed at two of the principal gates that were left open, and all business transacted there. Brother James Adger was then with me, waiting the return of the Rev. Dr. Robinson and Rev. Mr. Smith, his travelling companions, from a tour to Gaza, Hebron, and Petra, in the land of Edom or Wady Mousa. He of course was, with ourselves, imprisoned within the walls of the Holy City. It was a great trial to him, as he was thus hindered from visiting during that time, many of the interesting places within and around Jerusalem. Dr. R. and Mr. S. were expected back on the 9th of June, and in order to get himself and their baggage out of the city in time to rejoin them on their journey northward, he obtained permission from the physician who had the management of quarantine, to make a quarantine of seven days in my house. To accommodate him in part, and also to get out myself, I went into quarantine with him; and on the 9th inst. we were set at liberty and joined our brethren who arrived the same day and pitched their tents in a grove of olives north of the walls of Zion. Here I spent three or four pleasant days, accompanying them to the Mount of Olives, Bethany, Gethsemane, and other sacred places around, until the 13th, when we separated. They departed for Damascus, and I came down to Ramla and Jaffa to spend a week or two of recreation with my friends here.

I am residing with the Consular Agent of the United States, a wealthy Armenian, who has a beautiful country seat, about a mile from Jaffa. My room is high and airy, commanding a fine view of the Mediterranean, Jaffa and its numerous gardens to the west and north-west, and the plain of Sharon on the east and south-east, and the mountains of Judea in the distance. It is an enchanting situation. What a scene must have been presented here when the promised land was filled with the blessings of Israel's God. If in its old age and withering under the curse of nearly two thousand years, it

still bears so many traits of its former loveliness, what must it have been when the favored people of the Most High dwelt in their cities, towns and villages, and each one sat under his own vine and fig-tree, with none to molest or to make afraid! There have been no new cases of plague in Jaffa for twenty-three days, and only a few in the Lazaretto near the city. The pestilence is also diminishing in Jerusalem, the gates are opened, and if accounts continue favorable I expect to return there in a few days from whence I will write as soon as possible." Charleston Observer.

**DIVISIONS AMONG PRESBYTERIANS.**—The work of schism which commenced in the General Assembly still continues to go forward. We learn from the Evangelist, that the New York Synod, which convened at Newburgh, on the 16th inst., has effected a separation; 87 adhering to the Old School and 35 to the New school, and 49 refusing to act.

The Synod of Albany, which met at Hudson, on the 9th inst., has also divided. Those who withdrew from the Old Synod and organized a new one numbering about 36. How the two parties will stand after they shall have arranged themselves under their respective Banners, is not yet ascertained.

Dr. Skinner and a few others opposed the division of the New York Synod, on the ground of the unconstitutionality of the proceedings, and the wickedness of the church. They argued that divisions in the church were wrong, and unauthorized by the Bible. It should be remembered that Dr. Skinner is an advocate of Christian Union, and of course could not, if he believed the two parties were Christians, consent to a schism—a rupture in the body; and yet it is abundantly evident, that the materials which compose this portion, as well as other portions of professed Zion, are of such a character, that a division is unavoidable, and even desirable. We can have no permanent Christian Union where the members are not holy; where they do not possess the spirit of Christ. In promoting Christian Union, therefore, let us bear this in mind, and labor exclusively to effect the unity of the saints of God.

**GOOD AS FAR AS IT GOES.**—The Editor of the Virginia Religious Herald, in speaking of the evils resulting from the traffic in ardent spirits says:

"If the facts which are from time to time presented in our public prints, of the ruinous consequences resulting from this traffic, will not arouse the slumbering conscience of the retailer, argument and entreaty we fear will be of little or no avail. Scarcely a week transpires in which we do not hear of some unhappy family, who have been driven from their home to the almshouse, or some wife and mother, whose life has been taken by him who should have been her protector, or of some unfortunate being perishing on his homeward path with the 'jug at his elbow; all owing to the intemperate use of ardent spirits."

This is all true—but may we not be permitted to inquire, is there not another traffic by which some unhappy colored family is every week driven from their home to a place worse than the almshouse—or some wife and mother who has been sold from him, appointed by God as her 'protector,' and from her babes for whom she has a mother's affection? If the selling of rum deserves rebuke, should not the selling of human beings, be reproved. We propose these questions with candor, and hope they will be candidly considered.

We know of nothing better calculated to "arouse the slumbering conscience" than who trade in human flesh, than "the ruinous consequences resulting from this traffic." N. H. B. R. g.

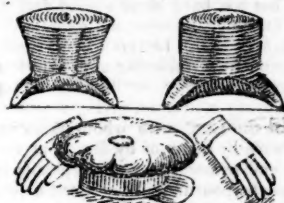
## COVETOUSNESS

Many who make the most glaring professions of religion, and are extremely fastidious in respect to evangelical views and orthodox opinions, are not unfrequently distinguished by selfish and avaricious dispositions.

There would be no end in specifying all the particular instances and circumstances connected with the manifestation of covetousness, even by persons who are continually talking about union with Christ, spiritual mindedness, and their own and others' conversion.—Dick.

"Gold many hunted, sweat and blood for gold; Waked all the night, and labored all the day, Before it kneeled.

And on its altar sacrificed ease, truth, Faith, integrity, good conscience, friend, And all the sweet and tender sympathies Of life."



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Worcester, July 20, 1838.

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From the Annals of Education.

In consenting to the publication of this little manual Dr. Woodward has rendered a great public service. The evil to which he alludes, is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have educationally or by design, exaggerated it. We hope the work before us will serve to convince—"if it ought to do it"—the most skeptical, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder. It is something more than a fashionable notion of taste; would that it were anything short of vitiated moral feeling; that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vice; it is a master, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth," that it may "prove a PRACTICAL as well as a CURE," to a wide spread and exceedingly injurious evil to the young.

From the Boston Medical and Surgical Journal. Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the HEALTH OF THE BODY AND MIND, with additions by the author." At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is imperiled by solitary vice, and the body broken down in early life under the uncontrolled dominion of the passion. One single circumstance will recommend it to the intelligent reader, thinking community, had it no other merits. viz. Dr. Woodward, of the Insane Hospital of Worcester, is the author.

Published and for sale, by the quantity or single copy, by WILLIAM D. TICKNOR, corner of Washington and School streets, Boston; by THOMAS J. BAKER, at the Reflector office, and at the Bookstores in Worcester.

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